



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



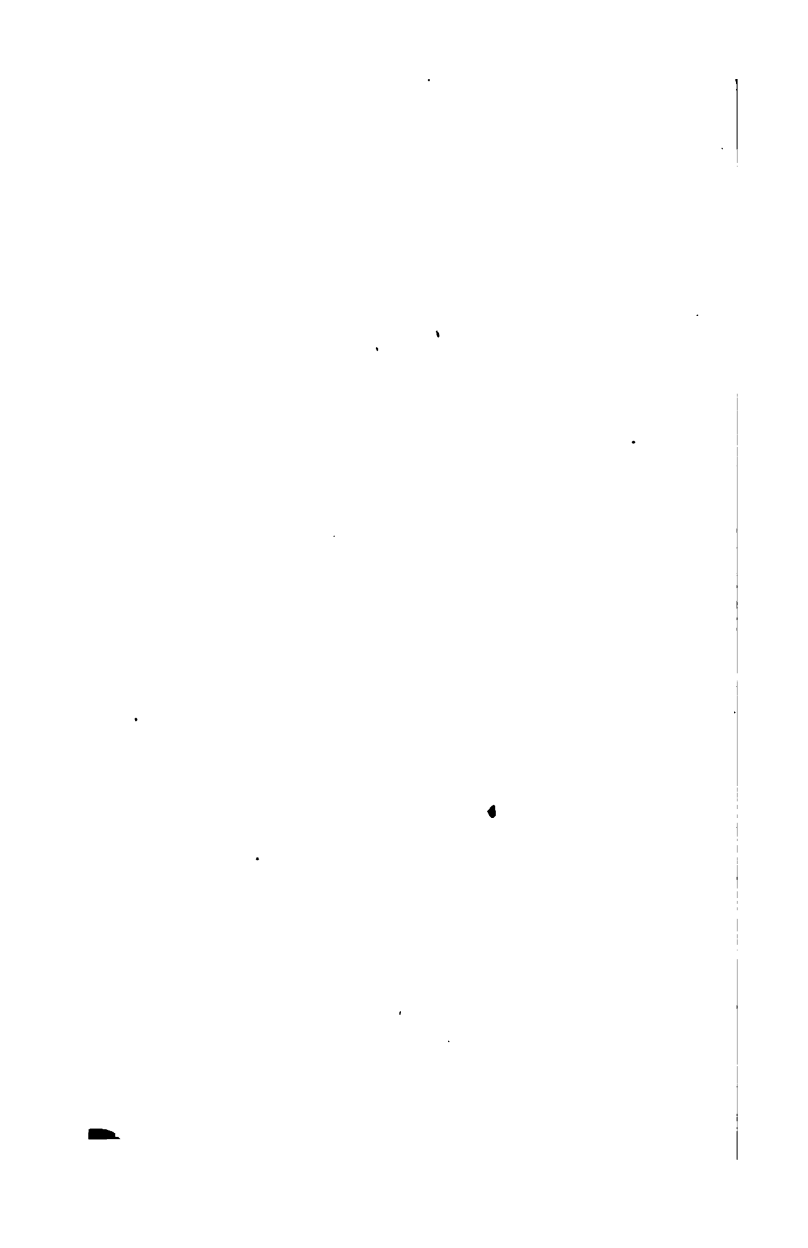
THE
EASTER OFFERING

1849

49.579.







THE BREAD OF LIFE.

A TRANSPOSITION

OF THE VERSES IN THE SIXTH CHAPTER OF THE GOSPEL
BY ST. JOHN THE EVANGELIST, BEGINNING WITH THE
XXII. VERSE; AND ELUCIDATING THE HARMONY OF
THE DISCOURSE DELIVERED BY JESUS CHRIST IN THE
SYNAGOGUE AT CAPERNAUM, WITH SOME FEW ANNO-
TATIONS THEREON.

“And the light shineth in darkness; and the darkness
comprehended it not.”—JOHN I. 5.

N. B.—SUCH VERSES AS ARE TRANSPOSED ARE TO BE
DISTINGUISHED BY THE ROMAN NUMERALS.

THE BREAD OF LIFE.

THE

SACRAMENTAL MYSTERY

UNVEILED.

THE SIXTH CHAPTER OF THE GOSPEL

BY

ST. JOHN THE EVANGELIST

ILLUMINATED.



“ He that is an hireling and not the shepherd, whose
own the sheep are not, seeth the wolf coming and leaveth
the sheep.”

LONDON :

WILLIAM E. PAINTER, 342, STRAND.

1849.



TO THE

DISCIPLE OF CHRIST.

IN offering you the design of a Transposition of some of the verses in this portion of the Sixth Chapter of the Gospel by St. John the Evangelist, I think it is my duty to state some reasons for assuming an alteration of the position in which you find them in the authorised versions generally in use.

The various biblical critics who have compiled "The Harmony of Scripture" are agreed that the Evangelists in their sacred writings did not always record events in the chronological order in

which they occurred; nor are the matters which form the different subjects of Christ's actions and discourses related in regular connexion. Many discourses and circumstances are omitted altogether or abbreviated. Thus, St. Luke, iii. 18, after giving a portion of John the Baptist's address to the Pharisees, Sadducees, and others, says—"And *many* other things in his exhortation preached he unto the people." And St. John, xx. 30, 31, xxi. 24, 25, twice mentions the same circumstance—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written; but these are written that ye might BELIEVE that JESUS is THE CHRIST, the Son of God: and that BELIEVING YE MIGHT HAVE LIFE THROUGH HIS NAME." Such, then, is the object of the Gospel

according to St. John, which you must bear in mind throughout the sacred narrative. This expression of St. John's as to Christ's life demonstrates at once what a crowd of thoughts and pressure of recollections the apostle must have laboured under when selecting such matters as were the most essential to be recorded, particularly if, as some suppose, this Gospel was intended as a supplement to the other writings by Matthew, Mark, and Luke. It may have happened, therefore, that, between his desire to select such particulars as were necessary for this purpose, and to give what Christ said before His ascension as exactly as possible, at a time when St. John himself very probably did not altogether comprehend our Lord's meaning in what He delivered on the one hand, and the influence of his knowledge afterwards of the intent of Christ's sayings on the other, some

interruption in the order of Christ's discourses, and in the matter of them, has occurred. And I own I am sanguine enough to hope that, if any one will impartially consider and compare this transposition with the authorised version, he will readily perceive that I have endeavoured only to make that perspicuous which, though therein contained, nevertheless appears somewhat confused and indistinct to ordinary perception; and that I have not attempted in the slightest degree to give a new version or alter the text, but have preserved faithfully the tenor of the discourse. In saying this, I have stated one main reason for the transpositions.

Another reason for removing the twenty-sixth and twenty-seventh verses is this—that I cannot readily believe that Christ ever exhibited any inconsistent austerity of manner or used unnecessarily the language of reproach; nor

would St. John intentionally have so represented Him, which would seem to have been the case, if these verses remain where they are to be found in the authorised version of the Gospel.

Another reason is, that I think the contents of the discourse thus transposed sufficiently account for the censure conveyed in the twenty-sixth verse, inserted afterwards, and that was—as thus shown—the manifest unbelief and carnality of mind displayed by those who unceremoniously had been foremost in putting the questions, in verses twenty-eighth and thirtieth, to Christ.

Another reason is, that the miracle of Christ's having walked across the sea to His disciples was not only a fact adequate to excite the question in verse twenty-five ; but the impression made on the minds of the people by this miracle was sufficient to call forth naturally from such persons as these Jews

appear to have been in those days, the successive question in the twenty-eighth verse ; and, indeed, fully to account for it, whether put to Jesus with reverence and in sincerity or not. Then this question becomes, without any strained or forced supposition, the likely exordium to the whole of the subsequent discourse from first to last.

Otherwise, instead of the reply appended in the twenty-sixth verse, which does not wear the complexion of Christ's manner of instructing "the people" in any other instance, the question in the twenty-fifth verse offered Jesus an opportunity of asserting His divinity before those whose forefathers had passed between the waves of the Red Sea dryshod, such as it is not easily to be supposed Christ would have rejected otherwise, at least if we may be guided by what transpired in other similar positions in which Jesus had been placed

by circumstances, and it would have preserved a parallel between this event and that of Christ's crossing the water.

My close attention was attracted to these two verses, the twenty-sixth and twenty-seventh in particular, about twenty years ago, by the abrupt and ungracious tone in which these seemed to me always to fall on the ear, when read aloud, as a reply from the Holy Jesus to a simple, inoffensive, and natural question (as appears from verses twenty-second and twenty-fourth), put to Him on the part of a promiscuous assemblage of the humble and ignorant portion of a people who had been taken by surprise in an event which had occurred, they knew not how: it was one contrary to all human probability. For it is not written "some of the people," but "they"—implying that there were no distinguished characters or zealots then among them, and that one and all

10 TO THE DISCIPLE OF CHRIST.

were astonished how Jesus could have passed over to Capernaum without a boat, and were all actuated by the same motives, one of which *certainly* was, to ascertain how Jesus had accomplished His transit. How differently Jesus answered the multitude (Matt., xii. 48), and instructed them (Mark iv. 2)! Unlike the conduct of the Gadarenes, who besought Him to depart out of their coasts after the performance of a miracle, and of the minstrels and people who “laughed Him to scorn” beside the death-bed of the daughter of the ruler of the synagogue in his own city of Galilee—unlike the people of Nazareth itself, who would have thrown Him from a rock into the sea—these people of Bethsaida, as the multitude previously mentioned on another occasion (John vi. 2), seem to me to have followed Jesus, if only from no other motive than this, “Because they had seen the mira-

cles which He did on them that were diseased." But they had also another motive. However, I then resolved to procure a Harmony of the Scriptures by which to study the subject more fully and accurately, and the version presented to me happened to be the second edition of Dr. Townsend's invaluable work; and, on inspecting this, I thought I saw the impressions I entertained concerning these verses quite confirmed. Dr. Townsend places these verses in this sixth chapter of St. John, commencing with the twenty-second verse after Matt. xiv. 34-36, and Mark vi. 53, 55, in which the Chief Priests, Scribes, and Pharisees, who were, Luke xx. 2, and were likely to be from their very general character, the most prominent exceptors to Christ's authority and doctrine, are not mentioned. Had these celebrated personages been specified at all—especially, if

12 TO THE DISCIPLE OF CHRIST.

in the sixth chapter of St. John's Gospel, after the twenty-second verse—I should have felt no surprise at the reply of Jesus as now presented in the twenty-sixth verse; for I should, without hesitation, have applied it to them. But when I find that Jesus addressed the multitudes from the country towns and villages, or “the people,” in persuasive benevolent language usually on other occasions, and, indeed, so recently as He had done this—and aforesaid had resorted to parables in which to convey THE TRUTH rather than unprofitably irritate them by unwelcome and explicit declarations—I could not bring my mind to imagine these verses stood in their proper place, and no subsequent reflection nor research has changed my conviction on the subject. For, be it remembered, it was at Bethsaida, whence these people came from, that St Mark, vi. 34, Luke, ix. 11, say, “Jesus, when

He came out (of the ship), saw much people and was moved with compassion towards them, because they were as sheep not having a shepherd, and He received them and spake to them of the kingdom of God, and began to teach them many things, and healed them that had need of healing." It was for the people on the Bethsaida side of the lake, for whom the miracle of the loaves was performed, and who, only the day before Jesus is represented as making this reply, verse twenty-sixth, when they had seen the miracle Jesus did, had exclaimed "This is of a truth that Prophet which should come into the world." It was this people, who even desired to come and take Him by force and make Him a King, and on which very account Jesus left them and departed alone to a mountain, awaiting there until the evening, in order to go

14 TO THE DISCIPLE OF CHRIST.

over to Capernaum, and preclude the realization of their desire.

Chorazin and Capernaum, where now they were, were upbraided by Him *afterwards* (as I think), either after this discourse, or when the seventy returned to Him (Luke x. 13), as well as Bethsaida: indeed, Capernaum more severely than either of the others; yet, in Capernaum was the centurion of whom Jesus testified, "Verily, I say unto you, I have not found so great faith, no not in Israel;" and no doubt in Bethsaida also, the province to which Philip the Evangelist belonged, and where the father of St. John and St. James—a man who, though a fisherman, had vessels of his own, and laborers in his service and pay—was residing, no doubt there were many devout persons in town and country, alike curious enough, at least to fol-

low Jesus, notwithstanding the character given to *the city* generally by the woe Christ proclaimed against it.

On this occasion, verse twenty-second, there was not only an indiscriminate mixture of the people among whom none of the Scribes or Pharisees appeared, but, Matthew fourteenth and Mark sixth, and the subsequent parts of the sixth of St. John, show that Christ's particular disciples, besides the twelve apostles, were assembled on the other side among the multitude of others, and among whom Christ had commenced working miracles, and to whom it would have sounded very disparagingly to hear Him thus taunting and impugning the motives of His followers, lest, if when He departed from *them* and they went after Him, they too might come under a similar accusation.

It was not likely, therefore, in their presence and hearing (and St. John

was near enough to hear it), that Jesus would now damp the ardour of "the people" in coming to Him by making such a reply to them, verse twenty-sixth, collectively at this moment, without the reason of it being stated. On the contrary, judging from what occurred on other occasions, the natural suggestion presented by other circumstances at the time, of which Jesus incessantly availed Himself both in working miracles and in teaching, the sea of Tiberias before Him, the disciples at His elbow, fishermen—the name of the city of Bethsaida, signifying "a place of fishing"—He would rather, it may be imagined, have regarded these followers, if I may be allowed the term for illustration, as "nibbling" at THE TRUTH, and that they were to be "caught." For Jesus Himself had before expressed this very idea (Luke v. 10).

And continually we may notice that

when Jesus makes a charge, as in the twenty-sixth verse, the cause, if not expressed, is always apparent at once to the mind of the Scripture reader ; and the *individuals* to whom it is applicable are pointed out by one mode or another—thus, “ I say unto you,” or “ Ye also,” or in some other way. Just so when Jesus was foretelling His future betrayal, He carefully precludes “the people” and a certain portion of His disciples from imagining He spoke of them collectively, and therefore St. John states, He told THE TWELVE that it was *one of them* who should betray Him.

Now, at this time, it appears from Matthew xv. 1, 2, and Mark vii. 2, 4, that the Pharisees and Scribes were *at Jerusalem*.

There is no reason, then, that I can discover, for supposing that there were not among the people of Bethsaida, who came over the water, many who had as

18 TO THE DISCIPLE OF CHRIST.

much faith in Christ as those disciples who, in Mark vi. 52, are described on the day before as having their hearts hardened, "not considering the miracle of the loaves" previously: at all events there would be some who had as much faith and right feeling as those on the Capernaum side, who were already congregated: see Matt. xiv. 35, 36, Mark vi. 55, 56. And if *the disciples* who saw Christ on the water could not *believe*, nor recollect, nor consider at the moment the miracle of the loaves which preceded the miracle of passing over on the sea, what fair ground is there for thinking that the people generally of Bethsaida, at least those who came over after Christ, should be now dwelling on the thoughts of the former miracle and not on the latter, and on account of it take to the boats and follow after Jesus? The feeling that acknowledged Him a Prophet, and would

have proclaimed Him a King, surely is not to be suddenly, arbitrarily, and unnecessarily misconstrued the next day into an intrinsic selfish principle alone!

Whereas, too, we see from the case of Simon Magus (who cannot be imagined a solitary example, when we recollect the rivalry and ambition betrayed by even the immediate disciples of Christ), that there was a desire in some among the people to possess miraculous powers. This miracle of Christ's crossing the sea as He did—a miracle on account of which clearly enough as a first impulse they had been induced to follow Christ—was as likely to produce this feeling as any other cause, remembering the passage through the Red Sea; and so, on their arrival on the opposite side, some of them ask Him, "Rabbi, when camest thou hither?" And before Jesus replies, they further ask—in evidently anxious haste,

as their fervor on starting in the morning and their present nervous manner of coming to Him lead me to suppose—"What shall *we* do, that *we* may work the works of God?" And when Jesus tells them what is the work of God, they reply, "What sign shonest Thou, that we may see and believe Thee—what dost Thou work?" That the Jews "regarded" not miracles as much as they ought to have done, we have the testimony of the Psalms. What sign they sought is irrelevant to the point before us, except as reminding us of the sign Christ gave at another time:—"Destroy this temple, and in three days I will raise it up" (Matt. xii. 40); and to which subject His ensuing discourse in the sixth chapter of John bears a palpable affinity, and He had declared no other sign should be given. But was it probable, then, they were thinking solely of the miracle of the loaves

which had not settled down in the attentive thoughts even of the first disciples? Their first question proves that Christ's walking on the water, or a transit to Capernaum by some other supernatural means, was uppermost in their minds.

“Faith, Hope and Charity, the greatest of these is Charity” was asserted by St. Paul; and it does not seem to me just to contravene this assertion, on the plea that Christ “knew what was in man” by putting Him forth to set an example to the contrary, in imputing a mercenary motive to the conduct of those who followed Him, when every reasonable suggestion afforded by the evidence of Scripture brings the judgment to an opposite conclusion. This discourse in the synagogue at Capernaum (John vi), had NO REFERENCE WHATEVER to the Eucharist; and it is only thought so, and as ignorantly as

22 TO THE DISCIPLE OF CHRIST.

incautiously assumed that it has, on account of the similitude of expression used by Christ at the Last Supper, and by a misinterpretation of that also. *Just as any one reading Luke ix. 23, 24, Mark viii. 35, is directly reminded of Christ's subsequent crucifixion, with which His expression in these verses has nothing whatever to do ; or, He was saying that which it was not possible for those who heard Him to understand. When He spoke to them of following Him and taking up "their" cross, Jesus knew that they, from what had even already occurred concerning Christ and His disciples, would understand that He meant they must be prepared to be looked upon as criminals, wretches, and the worst of mankind, on whom alone this form of punishment, and then in use, was inflicted. It had no allusion to a crucifixion which had not taken place, and one that even had not been*

expected; for to the last we see they "trusted it had been He that should deliver Israel," and how could they have thought this, if they had seen thus early in prospect Christ's crucifixion as a criminal before them.

Again: the sacrament of Baptism, and in the Roman Church the sacrament of Confirmation, are *illustrated* by not only a single passage in Scripture, but by several passages, and so are other doctrines of Christianity, the analogy, connection, and consistency between them and the object to which they are applied being preserved.

It is usurping no authority to *suggest* a transposition of this kind, such as I now venture humbly to do, for the sake of perspicuity; as a standard is upheld and kept unchanged, and free from new interpolation in an authorised and sanctioned version by the Church, which is an impregnable safeguard.

By different men recording their different views, the probable, if not the exact truth itself, is most likely to be discovered and obtained, at the same time that error is removed and may be obviated in future. Unlike the Revelation of St. John, to which we are expressly forbidden to add or take away therefrom, the Gospel is avowedly an incomplete though amply sufficient history of the life of Christ, and what is recorded there was written for *a specific purpose*; and if at any time, in interpreting the Gospel, *we lose sight of this fact*, we part with an unerring and faithful guide, and shall surely fall into some mistake or other.

Observations, therefore, on these writings, thus conducted, which may in likelihood render THE TRUTH in Christ more apparent, are, I think, admissible.

The objections to altering the *text* of Scripture are many and serious, whe-

ther as respecting originals or copies: but who shall publicly venture to advocate that several texts in the translating of the originals ought not to be altered; and, for my own part, it is a fault, in my estimation, in Dr. Townsend's "Harmony" that such texts were not rendered in a new version for family use, becoming the improved state of knowledge and feeling and manner of life which has grown up gradually in England under the unfettered preaching and reading of the Gospel? But it is a more serious matter to allow the text of Scripture to remain uncommenced when, for instance, it presents to common readers a seeming inconsistency with the obvious general character of facts in Scripture mentioned, and which are not dependent on miraculous interposition, are not easily remembered, and which otherwise may bewilder an ordinary reader. Of what use

otherwise are the parallel textual references in the margin of our copies, which are so justly and highly extolled by the learned Bishop Horsley.

If this be so as to the text of Scripture, the argument applies quite as strongly to the transposition of text, if the transposition can be shown satisfactorily to be warranted by the sense it renders, and as required by every right rule of reason to be taken, in order to elucidate the harmony of Scripture. For, already, that incongruity in the compilation of the Gospel exists, the extant numerous published "Harmonies" declare ; and, moreover, that there is a general desire that this incongruity should be unravelled, and matters made as straight and smooth and clear as possible. And it will be a most useful acquisition to the general student, if some competent persons would draw up in a detached form, from the heavier

divinity works, the rules on which every attempt to establish the harmony of Scripture should be conducted. It would, I think, be attended with beneficial effects. I can see no evil that would result from it. One individual, as hitherto has been the case, may discover a useful incident which has escaped the eye of others. Indeed, I do not think that even a patriarchal longevity would suffice for any one man to glean all that is to be picked up in meditating the pages of Holy Writ, and which as yet has not engaged particular notice. Mankind will meditate these writings more or less, and the more light individuals, who have the opportunity and desire and means, and whose duty especially it is to do so, can throw upon them, the better ; because still the authorised version, no doubt, will, as a translation, remain the standard of truth ; and, as to the original “ The

Scripture cannot be broken." For these reasons, and because THE OLD DARKNESS is threatening to come over our country, and recusant shepherds flee away as they see the wolf approaching, and too many watch-dogs lie down to slumber, while the younger of them fascinated by the eye of The Serpent, seek to clothe RIGHTEOUSNESS and THE TRUTH with meretricious decorations and allurements—others self-willed, untrained by self-denial, and unseasoned with humility, breaking every yoke and casting away every cord, unstable souls—desert their first Love and abandon her to the mockery and insult of every passer bye, without mercy, without FAITH, without HOPE, without CHARITY towards her—it is in such a time I submit this little publication to the consideration of others.

A. S. A——.

Rutland, 1848.

A TRANSPOISTION

Of the verses in the Sixth Chapter of the Gospel by St. John the Evangelist, beginning with the twenty-second verse, and elucidating the Harmony of the Discourse contained in them, with some few Annotations thereon.

THE SYNAGOGUE AT CAPERNAUM.

THE BREAD OF LIFE.

VERSE

22—The day following, when the people which stood on the other side of the sea saw that there was no boat there, save the one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat.

VERSE

23—(Howbeit, there came other boats from Tiberias nigh unto the place, where they did eat BREAD after that the Lord had given thanks).

[The insertion of this remark by the Evangelist St. John is characteristic of sincerity and truth, and shews that he wished not to disguise or conceal anything that could be used as an argument against the miracle of Christ's walking on the sea].

24—When the people therefore saw that Jesus was not there, neither His disciples, they also took shipping and came to Capernaum, seeking Jesus.

25—And when they had found him on the other side of the sea, they said unto Him, Rabbi, when camest thou hither?

[See Matt. xiv. 34-36, and Mark vi. 53-56].

xxviii—Then said they unto Him, what shall *we* do that *we* may work the works of God?

VERSE

[For, on landing, they were full of the impression which His crossing over the sea in a miraculous manner had made upon them ; and, no doubt it was the talk of the whole neighbourhood of Bethsaida that morning].

29—Jesus answered and said unto them,
THIS IS THE WORK OF GOD THAT *ye*
BELIEVE ON Him whom He hath sent.

30—They said, therefore, unto Him, What
sign showest Thou, then, that we may see
and BELIEVE Thee—what dost THOU
WORK ?

31—Our fathers did eat *manna* in the desert ; as it is written, He gave them
BREAD from *heaven* to eat.

32—Then said Jesus unto them, Verily,
verily, *I* say unto you, Moses gave you
not that BREAD from *heaven* ; but my
FATHER giveth you THE TRUE BREAD
from HEAVEN.

33—FOR THE BREAD OF GOD is HE *which*
cometh down from HEAVEN, and giveth
———LIFE UNTO THE WORLD.

VERSE.

34—Then said they unto Him, Lord !
Evermore give us *this* BREAD.

[“ Having eyes, they see not, and
having ears, they hear not.”]

35—And Jesus said unto them, I AM
THE BREAD OF LIFE! *He that*
cometh to ME, shall never hunger, and he
that BELIEVETH in ME shall never thirst.

[I am the Resurrection and the Life !
He that believeth in me, though he
were dead, yet shall he live, and
whosoever liveth and believeth in me
shall never die].

36—The Jews *then* murmured at Him, be-
cause He said, I AM the bread which
came down *from heaven*.

[I AM hath sent me to you,” Ex.iii.14].

42—And they said, Is not this Jesus the
Son of Joseph, whose father and mother
we know? How is it, then, that He saith
I came down from heaven ?

43—Jesus, therefore, answered and said
unto them, Murmur not among your-
selves :

VERSE

44—No man can come unto me, except God the Father draw him, and I will raise him up at the last day.

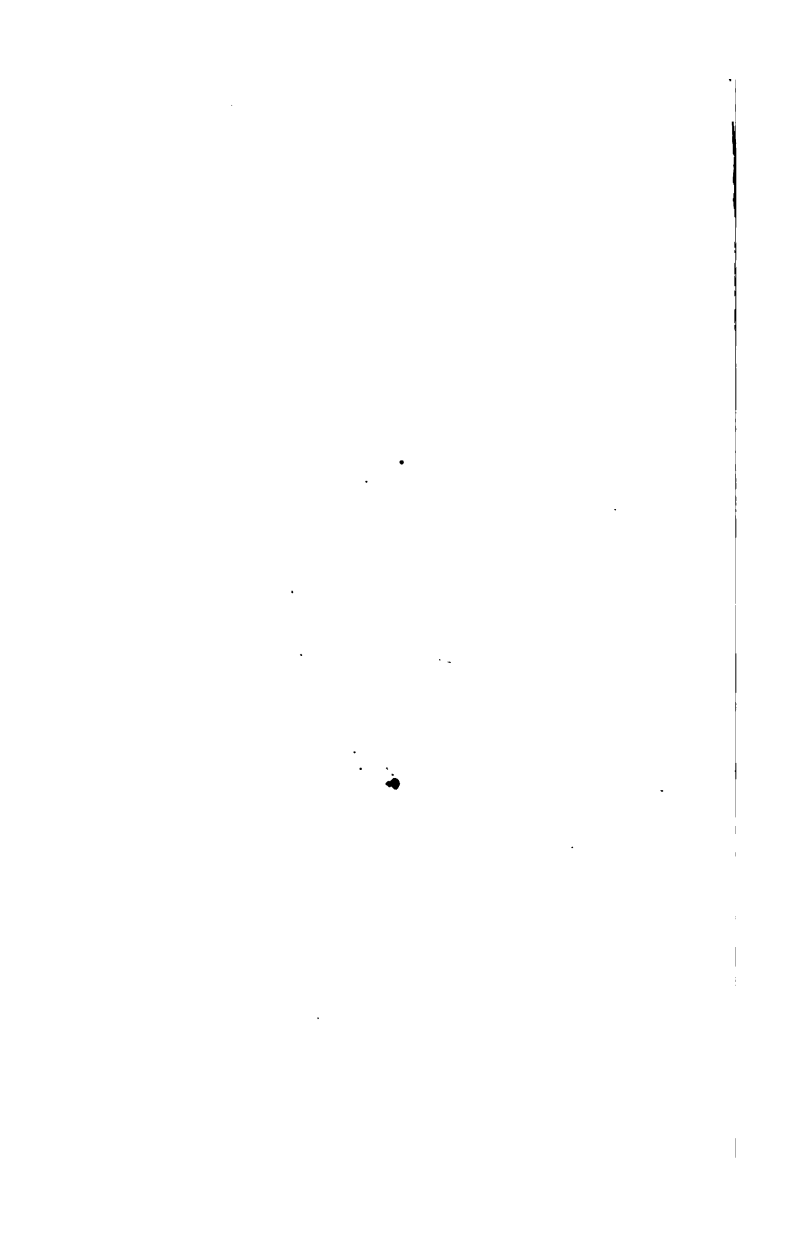
[“ And I, if I be lifted up, will draw all men unto me ”].

xlvi.—Not that any MAN hath seen the Father, *save HE* which is OF GOD: He hath seen the Father.

[Christ here asserts His human nature: See John x. 38].

xlv.—It is written in the prophets “ And, they shall all be taught of GOD.”—Every man therefore that *hath heard* and *hath learned* of THE FATHER, cometh unto ME.

[Christ here distinctly applies this prophecy to Himself as the Godhead].



THE
SACRAMENTAL MYSTERY
UNVEILED.

THE
SACRAMENTAL MYSTERY
UNVEILED.

VERSE.

xxvi.—Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles; [that of Christ's healing the sick, multiplying the loaves, walking on the sea, &c.]—
but because ye did eat of the loaves and were filled.

[They had excited Christ's displeasure by their carnality and hardness of heart, affecting, by the mention of the manna, to treat with contempt the miracle of the loaves in the first instance, until Christ spoke of giving "LIFE UNTO THE WORLD." This

expression, I imagine, excited their hopes, which it is well known they indulged, in the power and sovereignty of the temporal Messiah, whom they expected to restore the kingdom of Israel to them, and whom they *then* thought Christ might be; and so they say, "Lord, evermore give us this bread." But directly Christ, in verse 35, asserts *His* claim to be the person of whom He spoke in verse 33, the idea of the moment which had seized them in verse 34 vanishes! The cause of this is to be found in v. 42. Hence, when Christ perceived them to be murmuring and cavilling concerning Him, as being merely the son of Joseph and Mary, which they did in scornful contrast with the kingly Messiah they looked for to be raised up by God, He tells them, if they were of God, they would hear God's words *in* HIM, v. xlv.; but, that the truth is, their hearts and minds are pre-occupied with

VERSE.

earthly things and thoughts, verse xxvii.; and then changes the figure He has been using from *bread* to *flesh*, verse xxviii.—signifying here that knowledge which maketh wise unto salvation and life eternal:—thus].

xxviii—Labour not for the meat which perisheth, but for THAT meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed.

[“Sealed:” it is not improbable they understood this expression, as, for awhile, they ceased to interrupt Christ by any observation: they were fully acquainted with the circumstances attending Christ’s baptism: they held baptism to be the seal of their Covenant, and a proof that they belonged to God. Christ was identified as the Son of God, and sealed to this truth by the visible descent of the Holy Spirit

VERSE

upon Him, and the sound of the voice from heaven adopting and acknowledging Him as such: henceforth, the Holy Spirit became vested in Him, and which, during Christ's ministry, is always represented as proceeding from the Father nevertheless. But Christ, just before His ascension, declared that unless He went away (to heaven), the Holy Ghost, the Comforter which He had promised should come upon His disciples, would not come; that after His departure, He would send the Comforter to them, which He did on the day of Pentecost—thus, in one short discourse, uniting in Himself the Godhead of the Father, Son, and Holy Ghost. So, too, with us—Baptism is the seal of repentance and faith. See also Matt. vi. 25—34].

lxiii—IT IS THE SPIRIT which quickeneth—THE FLESH profiteth NO

VERSE

THING : THE WORDS that I speak unto you, they are SPIRIT, and they are LIFE.

47—Verily, verily, *I say unto you*, HE THAT BELIEVETH ON ME HATH EVERLASTING LIFE :

48—I AM *that* BREAD OF LIFE !

[Namely—" He that believeth in me," signifying Faith in Him as the promised Messiah, the Saviour of Mankind from Sin and Death].

49—Your fathers did eat manna in the wilderness, and are *dead*.

50—THIS IS THE BREAD which cometh down from *heaven*, that a man may eat thereof and——*not die*.

lviii—THIS IS THAT BREAD which came down from heaven, not as your fathers did eat manna and are dead ; he that eateth of this bread *shall live for ever !*

li—I am the LIVING BREAD which came down from heaven ; if *any man* eat of this bread *he shall live for ever* ; and THE Bread that I shall give—is—MY FLESH, which I will give for the life of the world.

VERSE.

lvii—AS the *living Father* hath *sent me*—
and *I live*—by THE FATHER——SO
he that *eateth* ME, even he shall live by—
ME.

[Can any rational person in Faith interpret this literally, that the body of Christ was to be eaten up? How did Christ live *by* the Father—how did the Father send the Son, but by the Spirit? See Luke i. 35].

52—The Jews, therefore, strove among themselves, saying, how can this Man give us His FLESH to eat?

[No other words can describe more powerfully the state of spiritual degradation in which the Jews generally were now immersed than this question of surprise].

53—THEN, said Jesus unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no LIFE in you.

54—Whoso eateth my flesh and drinketh my blood hath eternal Life; and—I will raise him up at the Last Day.

55—For my flesh is meat indeed, and my

blood is drink indeed.

56—He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.

[This parable has been too generally misunderstood and misapplied by carnal mindedness, spiritual blindness, and scriptural ignorance, only equal to that which the Jews displayed when this discourse was first delivered in the synagogue at Capernaum. Otherwise, Christians would not convert it to the aid of false ceremonial observances, and associate it in their thoughts with the institution of the Eucharist, to which it really has no relation whatever. It may be true that "the Passover, a Feast of the Jews, was now nigh;" but, the Passover was not the institution of the Christian's Sacrament of the Lord's Supper; nor was the latter, I believe, now present, even by anticipation, to our Lord's mind. To understand this remarkable discourse two things are essential—namely, a knowledge of the spiritual

condition of the Jews at the time, and a perception of true and vital religion. I shall use no evidence extraneous in any way to Scripture in my remarks on this subject, and among other reasons for this one—that the humble classes in society have access to no other information about such matters as this than the naked Scriptures which we so abundantly place in their hands; and, erroneous as the idea is, yet many of them think that, as the Jews were convinced by Peter and Paul, from the Scriptures being properly expounded to them, so ought the ministers of Christ now to be able to satisfy their disciples out of the Bible alone.

The subject of this discourse is entirely dependent on antecedents. It must have had its basis in something that preceded it; or its very nature tells us that no one could have understood it at the time it was introduced, and Jesus spoke to

be understood. This basis was the exposition of true religion in the sermon on the Mount, and which, like the first exhortation of John the Baptist, gives us an insight into the condition of the Jews in those days. Thus, their want of charity was shewn when John the Baptist told him that had two coats to impart to him that had none; their extortion—by, “Exact no more than is appointed you:” their cruel disposition, habit of falsehood and covetousness; by “Do violence to no man; neither accuse any falsely, and be content with your wages.”

The last testimony of John the Baptist to Christ contains these words, “HE that cometh from above is above all; *he* that is of the earth is earthly, and speaketh of the earth; HE that *cometh* from *heaven* is above all. And what HE hath seen and

heard, that He testifieth and *no man receiveth His testimony*" (John iii. 31).

"He that believeth on the Son hath everlasting Life ; and he that believeth not the Son shall not see Life ; but the wrath of God abideth on him" (John iii. 36).

It is requisite also, in order to elucidate this discourse, to observe other declarations of our Lord's in the previous part of His ministry.

To the woman of Samaria He said, "Ye worship ye know not what : we know what we worship ; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father *in spirit* and *in truth* ; for the Father seeketh such to worship Him. *God is a Spirit*, and they that worship Him must worship Him *in spirit and in truth*" (John iv. 22).

"In the mean while His disciples

prayed Him, saying, Master, eat. But He said unto them, I have *meat* to eat ye know not of. Therefore said His disciples to one another, Hath any man brought Him ought to eat? Jesus saith unto them, My *meat* is to do the will of Him that sent me, and to FINISH his work" (John iv. 31).

How commonly peculiar, even to the *pious families* of the *humblest* Jews, was this mode of illustration, by an allusion to that which supports human life, may be seen in the Magnificat sung aloud *before the birth of Christ*. It is frequent in the Psalms. On the sermon on the Mount, Dr. Townsend makes the following remarks :—" As the high-priest, passing through the holy place when he went up to the holy of holies to consult the oracle, heard the voice as of a man speaking from the mercy-seat, so in contemplating this portion of the New Testament, we seem

to have passed on to the most *spiritual* communication of God to man. Freed from the types and shadows of the Mosaic law, and rescued from the cloudy traditions and perversions of the Pharisees, the Light of the Sun of Truth breaks forth in all its splendour. We hear, from an infallible oracle, the utter overthrow and refutation of all the false glosses and rabbinical corruptions which had so long perverted the spirit of the divine law. It may be useful to remark a circumstance which has not been much discussed by commentators, and that is the thorough contrast between the Messiah and the worldly teachers of the Jewish people. The rabbis were accustomed to prefer as their pupils and disciples the talented, the learned, the refined, and the wealthy — Christ selected the rude and unlearned, the unpolished and the poor. The rabbis scorned to associate with the despised

and hated publican—Christ enrolled the neglected and hated publican among His chosen disciples. The wickedness of the nation increased in spite of the learning of their teachers, because those teachers were corrupt, and proud, and worldly : the Church of Christ was established in holiness, because its first teachers, though ignorant (but not of their Scriptures) and rude, were disinterested, humble, spiritual. Rites and ceremonies had usurped the place of the prayer of the heart and the homage of a holy life—Christ enforced the meaning of the law, and exalted devotion and virtue above vows and sacrifices and all the observances of superstition. The priests were endeavouring to make the law *worldly*—the Messiah made it *spiritual*. They would have changed the law of God into an encouragement of the propensities of the *animal* or inferior nature of man—*Christ*

taught them that the entire conquest of this nature was required by their Father in heaven. The priests encouraged, under the appearance of strict obedience to the law, ingratitude to parents, revenge, facility of divorce, and other evils—Christ commanded them to honour their parents, to love their enemies, and to hold self-dominion over the most powerful passions. He offended at the same time no prejudices : He taught them to pray in a selection from their own liturgical services : He exhorts *them* to the fulfilment, even to the very letter, of their ritual law : He taught in plain and simple language, such as *his hearers instantly understood*, and the most ignorant and unlearned in this age (with but little exception arising from the passages particularly referring to the Jewish customs) can still thoroughly comprehend. OUR LORD HAS HERE GIVEN A CODE OF LAWS TO THE WORLD,

OBEDIENCE to which will for ever annihilate all superstitious dependence upon every other mode of aspiring to the favour of the Almighty than by aiming at spirituality of motive and holiness of life. Not even the blood of the atonement will ~~save~~ that man from the effects of evil who professes to believe and hope, without repentance and anxious exertion."—(*N. T.*, vol. i. p. 186).

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled” (Matt. v. 6.)
“But woe unto you that are full ! for ye shall hunger” (Luke vi. 25.)
(See also Matt. vi. 6, 24-33).

The foundation and application of this part of the sermon on the Mount (Matt. vi., 24-33) to the Jews, lay in their carnal mindedness, with a knowledge of which Jesus was fully possessed ; and, on the knowledge of that which was operating in their

hearts, He was showing them, in as lenient a manner as possible, that they erred in not comprehending the will of God as revealed to them in their Scriptures.

It might appear too speculative to some readers were I to say anything here about a traditional remembrance of The Tree of Life, and The Tree of Knowledge of Good and Evil, and the Waters of PARADISE; to which, nevertheless, there are instructive allusions scattered through the Old Testament, and which are recalled to our observation, particularly in the Revelation by St. John: therefore, I shall only mention that in the latter it is represented that they who had made "*white* their robes" (righteousness) "*in the blood* of the Lamb, and are serving God, shall neither *hunger* any more, nor *thirst* any more."

But when we see in the Gospel the worldliness of this people, which may

be discerned from the first exhortation of John the Baptist to them, to their last desponding lamentation beyond the time of the crucifixion even—"We *trusted* it had been He that would have restored the kingdom to Israel"—and that their hearts were now dwelling on the recollection of the circumstance of the MANNA, and no doubt also the QUAILS, and the water from the rock in the desert—one cannot help recurring instantly to the national feeling of ingratitude and infidelity which so long ago their forefathers had exhibited in the wilderness, when, faithlessly and perversely, they sighed for a return to the flesh-pots of Egypt, and "eat BREAD to the full" (Exod. xvi. 3).

So also Deut. viii. 3, 4, and Matt. vi. 24-33, remarkably correspond—thus: "And HE humbled thee, and suffered thee to hunger and fed thee with manna, which thou knewest

not, neither did thy fathers know, that HE might make thee know that man doth not LIVE by BREAD only, but by every WORD that proceedeth out of the mouth of THE LORD doth man LIVE. Thy raiment waxeth not old upon thee, neither did thy foot swell these forty years."

"No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your LIFE, what ye shall EAT, or what ye shall DRINK; nor yet for your BODY what ye shall put on. Is not THE LIFE more than MEAT, and the BODY than RAIMENT?" (—26-30). O ye of little faith! Therefore take no thought, saying, What shall *we eat*, or what shall *we drink*, or wherewithal shall we be clothed (for after all these things do the Gentiles seek); for your heavenly Father

knoweth ye have need of all these things. But seek ye first *the kingdom of God* and His RIGHTEOUSNESS, and all these things shall be added unto you."

In these parts of Scripture we see the two masters in the sermon on the Mount exactly parallel with the case of the Israelites and the Revelation of God's will to them, as described in the verses from Deuteronomy. We perceive at a glance the reason of "*therefore*, I say unto you," uttered by Christ on this occasion in the sermon, and it gives us instinctively an insight into the moral of the parable delivered in the synagogue at Capernaum.

Neither is it to be thought these Jews had forgotten the tradition of the "good land" of which their forefathers had handed down, from mouth to mouth, the account to their children's children; a land of brooks and waters; of fountains and depths

that spring out of valleys and hills; a land of wheat and barley, and vines and figtrees and pomegranates; a land of oil, olive, and honey—a land wherein thou shalt have BREAD *without scarceness*; thou shalt not lack anything in it; when thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He giveth thee.”

Nor on this subject should we omit the consideration of the terms in which Isaiah called the Jews in his day to faith and repentance:—“Ho! every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend your money for that which is *not* BREAD? *Hearken* diligently unto me, and *eat* ye that which is *good*. *Incline your ear*, and come unto me, and YOUR SOUL SHALL LIVE.”

To these observations might be added the temptation of Christ in the wilderness, when the first suggestion of SATAN was, "Command that these stones be made BREAD;" and to which our Lord replied by a reference to the above portion of Scripture from Deuteronomy.

These passages, taken altogether, are the key to this discourse in the synagogue at Capernaum; and *the result* of this discourse, in the effect it had on St. Peter and the rest of the apostles, *with the fact* that they subsequently had heard expressly from the lips of Christ that He should be "killed" and "rise again the third day"—(although they did not comprehend, either after Christ's return from the Mount of Transfiguration, nor so late as St. Peter's and John's visit to the sepulchre, "what the rising from the dead should mean")—give the reason why, at the Sacramental Supper, sometime afterwards,

they appeared no longer to have been "astonished at His doctrine" when He said, "Take, eat; this is my body which is given for you: do this in remembrance of me;" otherwise, they must at that Supper have understood these words in a figurative sense by some other information, and discerned *how* He had said, "THE LIFE is more than MEAT, and the BODY than *raiment*," or some expression of wonder or incredulity would again have been expressed by *them*. Now, it is to be observed, that it is in verses the 23rd and 61st of Sixth of John that Jesus, alluding to and speaking of THE BREAD from heaven for the first time in the New Testament, is represented as naming it as "*meat*" and "*flesh*;" and this, I have no doubt, in reference to what He had said in His sermon on the Mount (Matt. vi. 24-33) to the Jews assembled from all the adjacent parts of the country to hear Him.

We see, therefore, in this discourse in the synagogue, that Jesus *first* makes use of their free acknowledgment of the divinity of the miraculous power present in the instance of the *manna*, to which they themselves had first alluded ; and of their idea that, instead of being miraculously produced, as the loaves of bread were, by connection with material substances, it had actually come down from heaven, the dwelling place of the Most High, as evidence of THE GODHEAD; and then applies this, by endeavouring to draw their attention to the proof of His own divinity, personally, as evidenced by the miracle of the multiplied loaves, calling Himself, therefore, "THE TRUE BREAD FROM HEAVEN." But, when Jesus said, "For THE BREAD of God is He which cometh down from heaven and giveth LIFE UNTO THE WORLD," they snatched at this last expression and immediately ex-

claimed—"Lord! evermore give us *this bread*." This was not a pious ejaculation: it was uttered fervently, because this saying of Jesus was associated in their minds with the presence, in all probability, of a temporal MESSIAH, who was about to bring or confer temporal enjoyments. On this manifestation of worldliness on their part, Jesus directly tells them it was clear they only sought Him, not from any proper influence His miraculous power had had upon them, but because they had eaten of the loaves and were filled. He then bids them, as in Matt. vi., but here in John vi. 27, not to labour for the *meat* which perisheth, but for that meat which endureth unto everlasting life. Jesus next explains what He originally signified by THE BREAD OF LIFE, 21-27. Thus far these Jews do not appear to have been very much surprised at what Jesus had said: on the contrary,

they appear from their quietness to have been under the old delusion, and not understanding what was said in verses 57, 63. Therefore, now comes the startling and distasteful saying—"And **THE BREAD** that I shall give is **MY FLESH**;" and they at once then say among themselves—"How can this Man give us His flesh to eat?"—which leads Jesus to persist more strongly than before in this figurative mode of teaching, in order to force upon them the conviction which ought to have been made upon their hearts by what He had said in verses 57, 63, 58, and in the sermon on the Mount.

Now, there are also three or four things to be considered. The Jews, corrupted and sensual as they were, were not cannibals; neither did Jesus intend to make them such, nor to offer them an affront. Next, that blood was expressly forbidden to

the Jews, as I think it is to Christians also, as an article of diet ("the blood is the life thereof")—that is, we cannot exist without it—yet Christ tells them they must drink *His blood*—the meaning is obvious to us. Next, *the time had not yet arrived*, though the apostles were now present, when Jesus intended to reveal that He must be "killed," that the Son of Man shall be delivered up into the hands of sinners, be betrayed, slain, and crucified; and it was not until this discourse was ended that Jesus mentions even the subject of His betrayal in any manner; and it was still later before Jesus spoke intelligibly of His *death*. Therefore, we must find the solution of this discourse in the 68th and 69th verses of John vi., in Matt. vi., and Luke vi.; because it is clear that neither the Paschal Feast nor the future institution of the Eucha-

VERSE

rist were the subject or design of it, or, most undoubtedly, Jesus would have so expounded it accordingly].

1x—Many therefore of *His disciples*, when they heard this, said, This is a hard saying: who can hear it?

[Who can listen to such an improbable thing?].

61—When Jesus knew in *Himself* that His disciples murmured at it, He said unto them, Doth *this* offend You?

62—What! And if YE shall SEE the Son of Man ascend up where He was *before*!

[If *you* are surprised, now, at what I am saying about my flesh and blood, what will you think when you find that neither the one nor the other are to be left on earth, so that neither the one nor the other can possibly be partaken to satisfy hunger or quench thirst? But you ought not to wonder, if I came down from heaven, that I shall ascend thither again. (John xvi. 28; xx. 17.)]

VERSE

xxxvi—But I said unto you, that Ye *also* have seen and BELIEVED not.

[Christ here began to address especially His disciples].

37—All that the Father giveth me shall come to me, *and him that cometh to me I will in no wise cast out.*

38—For I came down from heaven, not to do mine own will, but the will of Him that sent me.

39—And this is the will of Him that sent me, that of all which He has given me I should lose nothing, but should raise it up at the last day.

40—And THIS IS THE WILL OF HIM THAT SENT ME, that every one that SEETH the Son and BELIEVETH in Him—

[“Neither pray I for these alone, but all those who shall believe on me through their word”].

may have everlasting life, and I will raise him up at the last day.

[See verse 54, but, then here observe, particularly in this verse, the *figure*

VERSE

is altogether dropped : there is here
no mystery].

64—But there are some among you that
BELIEVE NOT: for Jesus knew from the
beginning who *they were* that believed
not, and should betray Him.

[Probably, they who believed not were
among such as excited Christ to say,
“Ye seek me, not because ye saw
the miracles, but did eat of the
loaves and *were filled*,” and in verse
66, leave Him].

65—And He said, Therefore said I unto
you, that no man can come unto me, ex-
cept it were given unto him of my Fa-
ther.

lix—These things said Jesus in the syna-
gogue at Capernaum.

66—From that time, *many of His disciples*
went back and walked no more with
Him.

67—Then said Jesus unto THE TWELVE,
Will ye also go away?

68—Then Simon Peter answered, Lord!

VERSE

to whom shall we go? THOU hast
THE WORDS OF ETERNAL LIFE;
69—And WE BELIEVE, and are SURE,
THOU art THAT CHRIST, the Son of
THE LIVING GOD.

[Which last question and answer evidently in St. John's mind COMPLETE the entire sense, scope, and object of all that our Lord had been endeavouring to inculcate throughout *the whole of this discourse*, as He had before done in the Sermon on the Mount (See Luke vi. 46. Matt. vii. 22-24 ; designing no reference whatever either to the Paschal Feast or the institution of the Lord's Supper. See Luke vi. 46., Matt. vii. 21-24., but particularly Matt. xvi. 15. 21., Mark viii. 27.-36., Luke ix. 18-21., which shew clearly that Jesus had not hitherto disclosed to them His future Sacrifice : for before He made this declaration, He had left Capernaum, and visited

VERSE

Tyre, Sidon, Decapolis, Magdala, Bethsaida, and had arrived at Cæsarea Philippi].

70—Jesus answered them, Have I not chosen you twelve, and one of you is a devil?

71—He spake of Judas Iscariot, the son of Simon, for he it was who should *betray* Him, being of the twelve.

“At that time, Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent (the Scribes, Pharisees, and Philosophers of the day), and hast revealed them unto babes; Even so! Father! For so it seemed good in thy sight.”

Having disposed of these verses in St. John in this manner, it seems to me requisite to make still further some observations, on the tenth and eleventh chapters of the First Epistle to the Corinthians, because these

are blended in the view I am taking concerning the Institution of the Lord's Supper.

It is certainly much to be regretted, and, indeed, lamented, that far too many persons, when they read the account of the institution of The Lord's Supper, or the Gospel generally, read it with too much of their own eyesight, and their own modern ideas and impressions, instead of placing themselves in the position of those who were listening to the evangelical preaching of the Gospel at the time it was first delivered: and, without entering into the feelings, knowledge, style of language, and notions, and without any consideration at the same time of the customs, religion, and ordinary condition of the early disciples of Christ; and some seem to be quite forgetful, and very likely, some unconscious at the moment,

whether Jews or Gentiles, or even Christians, were addressed. "I speak from experience." If they would only be at the trouble of doing this—of looking at these subjects as they must have been to a certain extent viewed at the time they arose for consideration, and would become, as Christ forewarned us all to do, "as little children," softened in our hearts and subject to humility and open to conviction—it could not fail to happen but that the discourse of Christ in the synagogue at Capernaum would vibrate in their ears, as it must have done in the ears of the Apostles, when their Lord and Master put THE BREAD and CUP of WINE in their hand and said, "DO THIS IN REMEMBRANCE—OF ME;" and, then, I believe, THE TRUTH would make them FREE.

"Not discerning the Lord's body," 1 Cor. xi. 29. If "discerning" were to be understood to mean "per-

ceiving," in fact "seeing," it might justly be an excuse to many persons for not partaking of the Holy Sacrament. It is not interpreted better in the Liturgy, wherein it is construed, "not *considering* the Lord's body," which expression gives rather more the idea of "*the real presence*" than the word "*discerning*." The discerning of spirits is expressly mentioned among the spiritual gifts by St. Paul—no matter now if it was one of the extraordinary gifts of which one was given to one person and another to another, but not to each, the same, or all the gifts. Therefore, a person aware of this passage might naturally enough be afraid to partake of the Sacrament, lest he should not have faith enough to see actually in the consecrated BREAD the real body of Christ, and which a right understanding of the case, as to these extraordinary gifts, would satisfy him it has nothing to

do with. I fear it may be expressions such as this which preclude an impression still surviving concerning the "real presence" from becoming obliterated, and which prevents numbers of unenlightened individuals in the Protestant Church from partaking of this Sacrament. They find they can gather no satisfactory *definite* idea of it, either from the Church of England's Catechism or her Liturgy, and so they err, not knowing the Scriptures. I should not be surprised to learn that the secessions in her ministry to the Papal Church have their "fons et origo"—their germ—in the bias created and contracted in early life by the "*uncertain sound*" in her formula, though very few comparatively have had the courage to avow it, until recently, by their open departure to the Church of Rome. This uncertain tone works great injustice to St. Paul and the Protestant

faith, when we consider how many souls are taught her Catechism in a period of life which demands the plainest and simplest form of statement to be made for them, in order that they shall obtain a right comprehension of anything we *intend* them to *understand*; and who, numbers of them at least, scarcely ever open a Testament in the whole of their after life, except it be in their engagement in the divine service of a church or chapel, and not always there. In the present day, it is worse than folly to close our eyes to the fact that it wears the appearance, in the opinion of many, of either a sordid indifference to THE TRUTH, or the betrayal of the sheep of the fold into a snare or a doubt on a serious Article of Faith. It seems inconsistent with the example of Christ's character, and His GOSPEL, which above all other productions was designed especially that it might be

put before the poor and ignorant, in such wise that they might clearly know and understand and cordially *embrace* ALL that is necessary to Salvation. Compare the institution of the Eucharistical Sacrament in the Gospel with the formula of the institution and ministration of that Sacrament in her Liturgy : the latter without an adequate, supplemental, lucid, unambiguous exposition on its pages of the design in that Sacrament ; while, in the former, it is complete and satisfactory and *discernible* in a variety of ways ; and the justice of these remarks will be evident.

It may have been a charitable and justifiably politic plan so to frame the public Liturgy as not to be an insult to the Roman Catholics at the time it was composed ; but the celebration might have been left exactly as St. Paul left it, without one word of

spiritually eating the flesh and blood of Christ.

What notion of spirits was commonly held among the Jews I am uncertain; for when Christ appeared on the water, and it is said they thought they saw a spirit, Christ's personal appearance had been so much altered in some manner that they *did not know Him*, and it was not until after they had all landed that they did know Him. But from Christ's appeal to the disciples after His resurrection, when He said, "A spirit hath not flesh and bones as ye see me have," it may be inferred they were aware of this fact; and therefore, when He addressed them in the synagogue of Capernaum, could conceive no idea of eating and drinking even *spiritually* FLESH and BLOOD, which, if *literally*, actually meant, they would have seen at once it implied a contradiction and was not correct—nay, was impossible;

nor did Christ intend they should think it was possible. Whoever will read St. John's Gospel carefully and slowly with much meditation, will, I think, eventually discern that both in the discourse at Capernaum and in the institution of the Eucharist, Christ was insisting on, and establishing, the necessity of Faith in Him, and by the Holy Spirit an emanated Spirituality of Life; or, "AS THE FATHER" sent HIM, and HE *lived* by the FATHER, in the world (not eating *in any sense*, nor drinking *in any sense*, flesh and blood as of the Father), and had in himself a *spiritual* life, existence, or essence—so, in like manner, are we to live, believing in Christ and doing His will, when Christ will impart His *grace* to us.

But the day of persecution—of force instead of heavenly persuasion—it is to be hoped, is passed away for ever, and THE TRUTH of the non-pre-

sence, if such be the Creed of the Protestant Church, ought no longer to be allowed to linger, with an unbecoming semblance of equivocation on the lips of her ministry, nor remain retainable only by a mental reservation. The Protestant Church ought unitedly to declare herself, intelligibly and distinctly, on this point, before the face of the world. This is due to her true members, her disciples, her honour, her stability—it is the homage due to our LIVING GOD. I think no one can read Archbishop Wake's explanation of this portion of the Liturgy without feeling how deeply he labours under the great difficulty, to say the least, of obviating the tendency of this part of the formula to lead juvenile and ignorant minds the contrary way to which it really was intended. Disingenuousness is not a characteristic of THE TRUTH. A minister may conscientiously ad-

minister by this formula, because, so far as concerns the spiritual light under which this subject is to be viewed, it is entirely left to his *discretion*, extent of Christian knowledge, and perception or *discernment*; and he may see before him in his mind's view nothing but the Atonement, and others among the laity may receive the elements in the same light ; but, whether they do or do not, seems to me to depend on the word "*may*," so far as the Liturgy is concerned in the matter.

Now, the expression of "discerning the Lord's body" does not signify being wilfully or unwittingly unable to *see* either the natural or spiritual body of Christ in the Sacrament. It signifies being either regardless of, or not appreciating the Atonement by Christ ; or not distinguishing the true nature and design of this ordinance, which was in the one instance to redeem and save from Wrath all

who should believe in the crucified Messiah through hearing of **THE WORD**; and, in the other, simply with the utmost solemnity and integrity commemorating the Passion and Death of Christ; or, in both ways, unitedly, "Do this in remembrance of **ME**." The sacramental elements were to be a sign and seal among the Christian community as of an inviolable common bond of union, which never was to have been broken. This sacramental part of the Last Supper must have been a most affecting and painful illustration of Christ's discourse not long before Judas left His company *that* "NIGHT" ("and it was night") to betray Him. For Christ had said, "I have given you an example, that ye should do as I have done to you." "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love another." "By this shall men know

that ye are my disciples, if ye have love one to another."

It is quite clear to my apprehension that, after Christ had elicited from Peter the spontaneous confession mentioned in the 68th and 69th verses of St. John vi., that, on the occasion of the Last Supper, the apostles by this time were well aware of the meaning of His language when He again called **THE BREAD** His "*body*," and now the wine, for the first time, his "*blood*;" because there is not the least intimation of ignorance (of which St. John mentions several instances) or of surprise on their part at the saying; but which, before, had called forth that exclamation, in the purport of which many of the disciples, pointed out as they who "went back and walked no more with Him," had joined, "How can this Man give us His flesh to eat?"

But Dr. Townsend, in his "**Harmony**,"

places this subject in a stronger light. He remarks that "the Hebrew, Syro-Chaldaic, and Aramaic dialects, have, generally speaking, no word which expresses 'to denote,' 'to signify,' 'to represent.'" The inspired writers of the New Testament, following the idiom of the Hebrew language although they wrote in Greek, abounded with expressions derived from the language of their country. Even in our own language, although we have terms enough to fill up the ellipsis, the same form or idiom of speech is common. Thus, in a museum occupied with statues or busts, on enquiry, a visitor is told, '*that* is Socrates,' '*that* is Plato,' and perhaps the finger of the guide resting on the head of a bust, he says, "*this* is Nero"—that is, *represents* Nero, Socrates, or Plato."

Who is deceived by such information as this? No one. Innumerable in-

stances are found in Scripture where this manner of speaking is observed—"This is" (represents) "the bread of affliction," "That Rock was" (represented) "Christ;" and very many others might be quoted to the same purpose. These passages are so evidently parallel with that before us ("Take, eat, this is my body," while Christ held the bread in His hand) that we conclude they are to be interpreted in the same manner, and that our Lord therefore, when He took the bread, intended to say, "This Bread represents my body:" and, consequently, it is an error to suppose the bread is changed or ever was to be changed into the body, or the wine into the blood of Christ (Vol. i., N. T. 2nd Edit., p. 478; but see particularly, p. 457, note).

Besides, a miracle never yet was wrought without a visible and intelligible effect produced. If bread

and wine were changed by the words of consecration in the ministry of the officiating priest into flesh and blood, there would be a miracle with a visible and intelligible effect on the bread and wine; but the consecration by the priest produces no visible and intelligible effect of the sort on the bread and wine; and, therefore, there can be no miracle performed, and the bread and wine is not changed, but remain of the same elements they were before, only sanctified "to the Master's use." For man to invest bread and wine with Spirituality is to offer the Holy Ghost, as a viaticum, vendible as any other material commodity.

Heb. ix. 7-28, and Acts xiii. 34-37, are evidence that it is an error to teach that the Spirit is incorporated with the sacramental elements. These elements are corrupt and perishing fragments, made for the mor-

tal sustenance of a mortal body. For, as "concerning that He raised Him from the dead, *now no more to return to corruption,*" He saith also, in another place, "Thou shalt not suffer thine holy One *to see corruption.*"

Nevertheless, they who profess faith in **THE ATONEMENT** of Christ and hold it in unrighteousness of Life, virtually deny **THE TRUTH**, and if they partake of the Sacrament commit crime as perjury towards God, and will bring on themselves damnation. "For the wrath of God is revealed against all ungodliness and unrighteousness of men, *who hold THE TRUTH* in unrighteousness of life" (Rom. i. 18).

Whoever partakes of the Sacrament must do so in faith, in a belief that all that is contained in the **GOSPEL** is true, and as applicable to and obligatory on himself. "And he that doubteth is damned if he eat, because he eateth not of faith ;

for whatsoever is not of faith is sin" (Rom. xiv. 23).

That there is no "real presence," as it is termed—or, in clear words, that CHRIST is not in the bread and wine spiritually or otherwise—is quite sufficiently attested by St. Paul in the following passages in his epistles — "KNOWING THAT CHRIST, BEING RAISED FROM THE DEAD, DIETH NO MORE ; DEATH HATH NO MORE DOMINION OVER HIM ; for in that He died, He died unto sin ONCE ; but IN THAT HE LIVETH, He liveth UNTO GOD" (Rom. vi. 9, 10)—that is, that He has resumed the fulness of the Godhead ; and no longer, as GOD, tabernacles under any material form with men ; for, having *once* died unto sin, there is no further need of the effusion of His *blood* a *second* time for sin.

"It is Christ that died—yea, rather that is risen again—*who is even at*

the right hand of God, who also maketh intercession for us.” “*To this end* Christ both died and rose and revived, that He might be the Lord both of the dead and living.” “Yea, though we *have known* Christ *after the flesh*, yet now, HENCEFORTH, know we Him NO MORE.” “For our conversation IS IN HEAVEN; from WHENCE also WE LOOK FOR the Saviour, the Lord Jesus Christ, who shall change our vile body.” “Seek those things which are above where Christ sitteth at the right hand of God”—“*to wait* for His Son from heaven, whom He raised from the dead, even Jesus”—“we which are alive and *remain unto the coming of the Lord*”—“WHEN THE LORD SHALL BE REVEALED *from heaven* with His mighty angels.” “For Christ is not entered into the holy places *made with hands*, the *figures* of THE TRUE; but *into heaven itself now to*

appear in the presence of God for us : nor yet that He should offer Himself OFTEN, as the High Priest entereth into the holy place every year with blood of others ; for THEN must He have often suffered since the foundation of the world ; but now ONCE in the end of the world hath He appeared to put away sin *by the sacrifice of Himself*" [Not a sacrifice offered by others]. " And as it is appointed unto all men once to die, but after this the judgment,"

" So, Christ was ONCE offered to bear the sins of many ; and unto *them that look for HIM* shall He appear THE SECOND time without sin unto salvation." " For by ONE OFFERING He hath PERFECTED for ever them that are sanctified. The Holy Ghost also is A WITNESS TO US ; for, after that He had said before, this is THE COVENANT that I will make with them in those days,

saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

Now, where remission of these is, there is "NO MORE OFFERING FOR SIN."

"IT IS FINISHED."

JOHN XIX. 30.

This is "the new and *living* way which *He hath consecrated* to us"—

"to enter into the holiest; therefore, let us draw near with a true heart in full assurance of FAITH."

"For yet a little while and *He that SHALL come, WILL come, and will not tarry.*"

"Now, THE JUST SHALL LIVE BY FAITH." "If *they* escaped not who refused Him that spake on *earth*, much more *we*, if we turn away from Him that speaketh from *hea-*

ven " (Heb. xii. 25). " Take, eat : this is my body " (1 Cor. xi. 24). Our Lord presented a piece of the broken bread to each of the apostles, saying, " Take " (this bread and) " eat : *this* is my body—do this in remembrance of me." BREAD was a common term and figure of speech among the Jews, and their more ancient forefathers, to represent more expressively than usual particular circumstances : we read of the bread of deceit in the book of Job ; the bread of tears and the bread of idleness in Isaiah, lv. 2, 10, 11. If it be said, There is no precedent in *Scripture* previously for the word "*Bread*" signifying exactly the human " body," I answer, So neither had any precedent in *Scripture* that I am aware of arisen to require the application of this word in this sense until now (Luke xxii. 19). Christ knowing in certainty beforehand—" before it is come to pass "

—the purpose of His coming into the world and what should happen to Him, proceeded to disperse a mist of ignorance which had spread over the world, to present Himself as a LIGHT to enlighten the minds of mankind on the nature of God and true religion, in the first instance more particularly of the chosen people, the Jews, who had corrupted the word of God by their own traditions, and religion by their vice and hypocrisy. For this purpose, Christ had commenced His ministry by drawing off their carnal mind from sensual and sublunary gratifications and expectations of a perishable kind to those spiritual and more enduring enjoyments of a future and unearthly state of everlasting existence. But His ministry on earth about to close, He unveils to them the mystery of that Paschal Feast which they had been so long accustomed to celebrate, and of the

ultimate design of which they had no idea when in the synagogue at Capernaum, though afterwards He had declared to them that He would be "killed," and now points their attention to Himself, "my body," as about to fulfil the words of their prophets (which He had before this time expounded to them) in being offered up by Himself as the real propitiatory and saving sacrifice, of which the Lamb in their Paschal Supper, and to which the Baptist had alluded, had been so long the emblem or type; and, therefore, in after time, when this should come to pass, they were no more to partake of that Lamb, but Bread, such as He had given them, as the sign and seal of their future bond of union and of THE NEW COVENANT between God and Man, and to use it hereafter in commemoration and attestation of the reality of THE TRUTH fulfilled in His BODY on the

Cross. It was very natural, then, for our Lord, on such grounds and on such an occasion, to say, on giving the apostles *the bread*, "Take, eat : *this* is my body, which is given for you : do this in remembrance of me." Therefore, with facts and reason on the side of this answer, such an objection is not entitled, even on Scripture grounds, to any influence whatever with dispassionate and judicious persons seeking only for THE TRUTH as it is in Christ. If the metaphor is unprecedented in *Scripture*, so too is the foundation of it, and in the annals of the world itself.

An account of the Paschal Supper among the Jews, which I have borrowed from Dr. Townsend's "Harmony," may enable any intelligent reader at once to observe so much of the contrast as exists between the institution of the Eucharist or our Lord's Sacramental Supper,

and this Feast, which is very important to notice, as exhibiting the emblematical nature of both Sacraments :—

“ It began, first, with presenting a cup of wine, mingled with water, to each assembled guest, over which the master of the family, or some one deputed for that purpose, pronounces a benediction :—‘ Blessed be He that created the fruit of the wine :’ and then he repeats the consecration of the day—that is, they give thanks, and drink up the wine. Secondly, they washed their hands, after which the table was crowned with two cakes of unleavened bread, bitter herbs, and the Paschal Lamb roasted whole—which three things were appointed by the law. To these were added the remains of the peace-offerings of the preceding day, and other meats, with the sour sauce, which was thick, and intended to represent the bricks their ancestors

made in Egypt. Then the person presiding takes a small piece of lettuce, which he eats and those with him, blessing God for the fruits of the earth ; and afterwards a piece of unleavened bread dipped in the bitter herbs. Thirdly, all the dishes were removed from the table, and the children were instructed in the nature and intention of the feast, the signification of the bitter herbs, unleavened bread, &c., generally from Exod. xii. 25 and 26, and Deut. xxvi. 5-11 : and this explanation was called 'The Hagannah' (1 Cor. x. 16, 26, and 1 Cor. xi. 26). Fourthly, after this preparation, the Supper was again set before them, when each person lifted up in his hands first the bitter herbs and then the unleavened bread, and joined in declaring that they ate them in *commemoration* of the bondage and great deliverance of their fathers in Egypt, and ended by calling on all

to sing praises to God in the 113th to the 114th Psalm ; and, having blessed the Lord, they drank off the second cup. Fifthly, the hands are again washed, and the master of the house or the officiating person, takes the two unleavened cakes, breaks one, and places that which is broken on the other. He then blesses it ; and, putting some bread and bitter herbs together, they dip them in the same sauce, and again bless God. After the same manner they first give thanks over the flesh of the peace-offerings of the fourteenth day, and partake of it ; after which they may lengthen out the Supper, and partake of what they please, taking care only to conclude with a small piece of the Paschal Lamb—as much, at least, as an olive ; after which they were not allowed to take any more food that night. Sixthly, they again washed their hands, and the master of the family says the

blessing of the meat, over the third cup of wine, which they then drank ; and this cup was commonly called ‘ The Cup of Blessing,’ to which allusion is made in 1 Cor. x. 16. A fourth cup of wine is mingled, over which they continue the hymn of five Psalms, beginning where they left off, at the 115th to the 118th Psalm, and finish with a prayer.

“ After the destruction of Jerusalem, a small piece of unleavened bread was substituted, as *the last morsel*, instead of the Paschal Lamb ; for which purpose a piece of the broken cake was reserved under a napkin : probably, because there was no temple in which the appointed victim could be sacrificed. It is impossible for us now to ascertain whether our Saviour made use of this fourth cup or not : we are only informed, by the evangelists, that our Lord and His disciples sang a hymn (Matt. xxvi. 30 ; Mark xiv.

26) before they went to the Mount of Olives" (1 vol. N. T., p. 457).

The word "Body" here used signified DEATH, and the apostles in future time were by this action to *attest the reality* of THE DEATH of Christ. This may be reasonably inferred from the circumstance that very quickly after Christ's ascension, and in consequence of the death of Judas Iscariot, when the other apostles were about to fill up his place by the appointment of another disciple to be an apostle, and one among "the chosen witnesses," it is expressly stated that an additional one must be ordained *to be a witness* with the others of Christ's resurrection, and, therefore, of His death (See Acts i. 21, 22; iii. 15; iv. 10, 33; xiii. 30; xvii. 3; xxvi. 22, 23). The partaking of bread in this manner was to be observed for a continual remembrance of THE DEATH of Christ and "the

benefits we receive thereby." It has a similar signification in Romans vi. 6—"Knowing this, that our old man (our former state of life or moral condition) is crucified with Him, that the body of sin might be destroyed;" where the implication is "*a death* unto sin and a new birth unto *righteousness*," called the mortification of the deeds of the body (Rom. viii. 13). "O wretched man that I am, who shall deliver me from the body of this death" (Rom. vii. 24). But see 1 Cor. xii. 13-27—"Now ye are the body of Christ and members in particular." Ephes. iv. 12—"For the work of the ministry, for the edifying the body of Christ." 2 Cor. iv. 10—"Always bearing about in the body *the dying* of the Lord Jesus,' clearly denoting a death or perishing of sin. "This is my blood of *the New Testament*." "This is *the New Testament* in my blood."

The word "*blood*" here also signifies DEATH. Our blessed Lord had only one motive in the institution of this Sacrament, which was to establish a perpetual remembrance or attestation that in HIS DEATH WAS PERFECTED and "FINISHED" the redemption of Man from sin. Thus St. Paul mentions His blood, Rom. v. 9, 10—"Much more, then, being now justified by His blood we shall be saved from wrath through Him ; for if, when we were enemies, we were reconciled to God by THE DEATH of His Son, much more being reconciled, we shall be saved by HIS LIFE."

Under the Paschal type THE BLOOD WAS A TOKEN, and became A MEMORIAL. "And the blood shall be to you for A TOKEN upon the houses where ye are, and when I see the blood I will pass over you." That the design of the type might not hereafter be mistaken it was or-

dained, "Thou shalt not offer *the blood of my sacrifice* with *leavened bread*" (Exod. xxiii. 18); because leaven would have *quicken*ed it, and it would have ceased to be typical of the reality of the future atoning DEATH.

Again: "For it pleased the Father that in Him should all fulness dwell; and having made peace, through *the blood of His cross*" (another figure of speech for DEATH), "by Him to reconcile all things."..... "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in *the body of His flesh*, through DEATH to present you holy" (Col. i. 20).

"For this cause He is THE MEDIATOR of THE NEW TESTAMENT *that, by means of* DEATH, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise

of eternal inheritance ; for, where a Testament is, there must also of necessity be **THE DEATH** of the **TESTATOR** " (Heb. ix. 15, 16).

" He ever liveth to make intercession for them " (Heb. viii. 25).

" After He had offered **ONE** sacrifice for sins **FOR EVER**, sat down on the right hand of God ; from henceforth expecting (awaiting) till His enemies be made His footstool ; for, by **ONE offering**, He hath **PERFECTED FOR EVER** them that are sanctified " (Heb. x. 12-14 ; see also Acts xiii. 34). " The righteousness which is of faith speaketh in this wise—Say not in thine heart who shall ascend into heaven—(that is, to bring down Christ from above)—or, who shall descend into the deep ? —(that is, to bring up Christ again from the dead). But what saith it ? **THE WORD** is nigh thee, even in thy mouth and in thy heart—that is, **THE WORD OF FAITH**, which we

preach ; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from *the dead*, thou shalt be saved." "For whosoever shall call on the name of the Lord shall be saved" (Rom. x. 7, 8, 9, 13). "If they escaped not who refused Him that spake on earth, much more we, if we turn away from Him *that speaketh from HEAVEN*" (Heb. xii. 25). There remains to be noticed the sixteenth verse of the tenth chapter of the first epistle to the Corinthians.

"'The cup of blessing' which we bless, is it not the communion of the blood of Christ? The BREAD which we break, is it not the communion of the body of Christ?"

The word "communion" here used is the representative of "community," or an aggregate body of persons unitedly partaking of the same repast.

Having explained the signification of the words "body" and "blood" of CHRIST, as used in the institution of the Eucharist, there ought to be no difficulty in comprehending these words of St. Paul to the Corinthians in a sensible and appropriate manner; or, if there be any, it is entirely removed by St. Paul himself in the comparison the apostle has made in this chapter with "ALL our fathers," in the first, second, and third verses, contrasted with WE in the above sixteenth verse.

"I would not that ye should be ignorant, how that ALL our fathers were under the cloud, and ALL passed through the sea; and did ALL eat the same *spiritual* meat; and did ALL drink the same spiritual drink; for they drank of that *spiritual* Rock which followed them, and that Rock was Christ."

Here we may perceive easily enough the apostle signifies they *all* par-

took and experienced one *common* SALVATION by the miraculous interposition of the Lord. But he shows, in the following verses, that many who did so were, nevertheless, for their subsequent wickedness, "overthrown in the wilderness;" and, therefore, if such was their communion or participation in one common salvation, so also is the communion or participation in the benefits derived by the atonement of Christ among all Christians. But if Christians, like some of these Corinthians, conduct themselves like heathens, they, too, will suffer also, as did some among the house of Israel who perished in the wilderness; and this interpretation is established by the 22nd verse.

"Do we provoke the Lord to *jealousy*? Are we stronger than He," that we should venture by wickedness to abuse so great salvation as has been brought to us, even as sal-

vation was to the Israelites of old? "If ye abide in me and *my words* abide in you." "Now ye are **CLEAN THROUGH THE WORD** *I have spoken to you*"—expressions all signifying the embracing in faith the doctrines of the Gospel which Christ was promulgating and the endowment of man with the Holy Spirit. It is related by two of the evangelists that Christ said, This **CUP** is the New Testament in my blood (Luke xxii. 20). In the first place this form of expression renders the contents of the cup perfectly immaterial, and rests the pertinence and propriety of the action in drinking from that cup, from a known motive and for a specific purpose, to be a sign or token of *memorial*. And, surely, not the Roll or Book we call the New Testament was here signified; for it was not at this time in *existence* in writing; and neither the Cup

nor the Testament could then possibly be even moistened by the blood of Christ, still less be "dipped" in it. THE TRUTH here designed to be conveyed was that the Gospel Covenant which Christ had previously delivered during His ministry was to be attested even as it would be consummated, confirmed, and sealed in His blood very soon by the voluntary offering and sacrifice of Himself. Thus THE GOSPEL COVENANT became THE NEW TESTAMENT *afterwards*; for it must be observed the blood of the Covenant was not the Covenant itself any more than a deed of conveyance of property is the property itself.

The Paschal Lamb was a sacrificial type and memorial: the Eucharist is a memorial only, not a sacrifice, though the Church of England Liturgy pronounces it *spiritually*—(yet meaning the original sacrifice of Christ)—a "*sacrifice* of praise

and thanksgiving." But it is the memorial of the actual fulfilment of the type—of THE TRUTH of God—bread and wine being instituted as the sign or symbol of the fulfilment, in the mysterious sacrifice, by the obedience and atoning death of Christ. After the history of the institution of the Eucharist, circumstances, taken in their chronological order, then entitle us to refer to them for elucidation; for we have *now* "the mind of Christ," and hence, I will remark that we have read that the BREAD which Christ mentioned was first represented by Him as coming down from heaven. We know His body really came not down from heaven: "His father and mother we know," said the Jews. The Spirit, according to prophecy, came down from heaven; and, as it was written, "Sacrifice thou wouldest not, but *a body* hast thou prepared for me: then,

said I, Lo, I come ; in the volume of the book it is written of me *to do thy will*, O Lord :” so, accordingly, the Spirit took on the form of Man, and, being found as a Man, He humbled Himself unto death—even unto the death of the Cross—for us miserable sinners.

“ There is (saith St. Paul) a natural body, and there is a spiritual body ;” but the spiritual body hath not flesh and blood. Where, then, can possibly be the body and the blood in the holy Sacrament. To be imbued and partake of the Holy Spirit is a different thing ; and how that is communicated belongs not to this place. “ It is the Spirit which quickeneth ; the flesh profiteth nothing ;” and THE TRUTH in Christ’s words—(“ they are Spirit and they are Life”)—has given us that which nothing else can give us—the knowledge of, and the means to, THE

REALITY—SALVATION IN LIFE eternal.

“If, then, this be the case, I appeal to every candid intelligent person to say whether it is not to be feared that they who, unlike the children of the Jews, are not well and sufficiently instructed, may imbibe erroneous notions by Christ’s body and blood being mentioned and enunciated, particularly before young people, *as a means* of strengthening and refreshing the soul *as our bodies are* strengthened by BREAD and WINE; when WE really mean, and I expect the Church of England means, the soul is strengthened by the influence of the Holy Spirit, and in the honest exercise of the duties of faith. And after all that can be said or written on the subject, the OBEDIENCE of Christ to the will of the heavenly Father was the sacrifice, for He had prayed that “this

cup" might pass from Him (1 Sam. xv. 22; Psm. xl. 6-10; Prov. xx. 1-3; Rom. xiii. 1).

Jesus had said that **THE BREAD** which **HE** spoke of was not to be partaken of as their fathers "did eat manna in the wilderness and are dead:" but he that eateth of **THE BREAD** which He signified, which was the words He had spoken, containing the doctrine and spirit in those words—"He that believeth in me hath everlasting life"—was to live for ever! "If a man keep my saying he shall never see death." "If a man love me he will keep *my words*, and my Father will love him, and we will come unto Him and make our abode with Him."

Finally, I see not what can be plainer to be understood literally than the concluding words of St. Paul himself:—"For as often as *ye eat this BREAD*, and drink this cup (of *wine*) of the Lord, ye do show the Lord's

DEATH—*till He come* " (1 Cor. xi. 26).

Therefore I consider the doctrine of THE REAL PRESENCE to be more than unscriptural: it appears to me presumptuous, unnecessary, engrafted humanly, and untrue in itself, prejudicial to the soul's health, and detractive from the sacrifice of Christ, from THE HOLY SPIRIT, the MAJESTY of GOD, and the wisdom and testimony of His apostle.

For we are to consider there are many other things dependent on the doctrine of the Atonement, concerning which things we shall be misled if we fall into the error of faith in the Real Presence.

The extraordinary powers attached to the gift of the Holy Ghost—such as that of working miracles—clearly ceased when what is recognised as the apostolic age had closed, and was intended so to do as soon as Christ's Church became established

on earth; because these gifts are no part of **THE NEW COVENANT** of the Gospel, nor are these now necessary to the conversion and salvation of mankind. Moreover, the gift of the Holy Spirit was in itself distinct from the gift of power to work miracles, see Acts x. 38. Like Barnabas and Saul, they who had this gift were select individuals set apart specially for this office. Had all the disciples received it in common, the purpose of demonstration would have been defeated. But, as St. John saith—"These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have **LIFE** through His Name."

We have, therefore, to look elsewhere than in the working of miracles for the promise of Christ—"And lo! I am alway with you to the end of the world." These words do not apply to the apostles personally—and as-

suredly not to the emblematic memorials of Christ's death—but to the ministry of Christ's **LIVING WORD** in **THE NEW COVENANT**. The apostles then present have been gathered to the Lord long since this assurance was given, but **THE WORD** remaineth; and this assurance is extended to times yet, comparatively, far distant. We must therefore now in these days look for the operation of the Holy Spirit, not in the power of man to work miracles strictly so called, though the conversion of man's nature from sin to grace be truly a miracle of itself, but in the power of God unto salvation through the cleansing of the Holy Spirit by the Word. How is this to be done?—"All Scripture is given by *the inspiration* of God." We see (John i., 11, 12), that the elect of God acquired redemption and salvation, and that the power to become the sons of God was given

even unto them only “which believe on His name.” The *only* begotten of God the Father was JESUS CHRIST—they of the Holy Spirit, all true believers. But, how shall we be enabled to believe, or how is it that any of us now believe, in the Son of God? The apostle says plainly enough—“Faith cometh by hearing, and hearing by THE WORD of God—with the heart man believeth unto righteousness—with the mouth confession is made unto salvation.” How were the elect to have believed? How did Christ account for their infidelity? Did He not tell them they erred, not knowing the Scriptures?—that is, not considering nor understanding them in consequence of their disregard of the voice of their prophets. They knew them well enough, as they quoted them to disprove Christ’s claim to be Messiah. Did He not tell them to search the Scriptures, for “in them

ye think ye have eternal life, and they are they which testify of ME?" Did He not say to them that, if they had "believed Moses and the prophets," they "would have believed Him?" These Scriptures Christ recognised as the word of God originally given to them—"Ye have not His WORD abiding in you." THE WORD then, delivered by the prophets, was the instrument by which they were to have believed; for holy men of old spake as they were moved by the HOLY GHOST. And now it is—"He that heareth MY WORD and BELIEVETH on Him that sent me hath everlasting life, and I will raise him up at the last day." "I have given unto them the words THOU gavest unto me—I have given them THY WORD—SANCTIFY them *through* THY TRUTH—THY WORD IS TRUTH"—"Neither pray I for these only, but for all those who shall believe on ME

through *their* word"—“And these are written”—for St. John twice mentions this—“that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have LIFE through His name.”

I might multiply passages of the like import. The visible agency, therefore, of the Holy Spirit is the preaching and the effect of the holy Gospel, THE WORD OF CHRIST, whether in individuals or nations.

Nor is it sufficiently considered that to this hour the Gospel is preached clearly contrary to the natural will of man ; but it prevails, and it will prevail, though for nearly two thousand years man has continually resisted its LIGHT. The Jews in the day of Christ resisted the Holy Ghost—“stiff-necked and uncircumcised in heart,” as their forefathers, so were they; but, *as many as received Him*, to them *gave He power* to become sons of God,

“even to them that believe on His name.”

There is no real Mystery in REVELATION, so far as the declarations of the will of God are concerned and a knowledge of the means of SALVATION.

The Mystery of the Atonement is AN AWFUL MYSTERY, and such it will remain to us until “we know even as we are known ” in heaven.

The awe, the reverence, the sanctity, the blessedness, the solemnity of the Eucharist, I think enhanced beyond measure by a clear and intelligible view of it, which casteth out all unholy fear, and, in obedience to the Holy Spirit, renders us PERFECT in LOVE towards GOD.

N.B.—On very great authority, I commend the reader of this little work to inspect a publication I have not yet seen, which is the ninth volume of Dr. Cumming's works, containing a revised edition of Dr. Gibson's edition of Dr. Claget's "Paraphrase of the Gospel by St. John," printed in the reign of James the Second.

**WILLIAM EDWARD PAINTER,
PRINTER, PUBLISHER, ENGRAVER, BOOKSELLER, ETC.**

"CHURCH AND STATE GAZETTE" OFFICE,
342, STRAND, LONDON.

~~~~~  
MR. PAINTER, in acknowledging the Patronage he has received from the Clergy and others, assures them that he will spare neither labour nor expense in conducting his business to the satisfaction of those who may favour him with their commands in PRINTING and PUBLISHING.

W. E. PAINTER is constantly increasing his Stock with the Newest FOUNTS of TYPE from the first Foundries; and, aided by Machinery, he undertakes Printing, in all its branches, to any extent, and upon terms as eligible as any other House.

W. E. PAINTER respectfully offers his services to Authors and others desirous of Publishing, and will forward Estimates for Printing, Engraving, Lithography, Binding, Publishing, Advertising, &c.

W. E. PAINTER, to assist those who are about to publish, has prepared Specimens of Sizes of Types, together with a Scale of Prices per sheet 8vo., 12mo., 18mo., &c.; so that, by fixing the size of the type, and estimating the number of pages in the intended volume, the number of sheets required will be ascertained, and the probable expense of Printing and Paper. Further particulars furnished on application.

W. E. PAINTER announces to CLERICAL and LAY AUTHORS, that he undertakes to Print and Publish VOLUMES, SERMONS, &c., on condition of the parties taking not less than two hundred and fifty copies and upwards, at Trade price, for *cash on delivery*; W. E. P. incurring all risk, gratis copies, advertising, &c.

*Cost of Printing 500 Copies per Sheet, Demy, including good Paper.*

CASH ON DELIVERY.

| SIZE OF TYPE.   | 8vo.<br>(16 pages.) | 12mo.<br>(24 pages.) | 18mo.<br>(36 pages.) |
|-----------------|---------------------|----------------------|----------------------|
| Pica .....      | £4 0 0              | £4 4 0               | £4 10 0              |
| Small Pica .... | 4 4 0               | 4 10 0               | 4 17 0               |
| Long Primer ..  | 4 10 0              | 4 16 0               | 5 5 0                |
| Brevier.....    | 5 5 0               | 5 12 0               | 6 0 0                |

☛ Notes and Extracts in smaller type will be extra, according to the quantity.



**NOTICE.**—In consequence of the New Postal Arrangements, announced by the Postmaster-General, "that Books, Magazines, Reviews, and Pamphlets may be transmitted, through the Post-office, to all parts of the United Kingdom, at the rate of Sixpence per pound," William Edward Painter respectfully announces that all Books published by him will be forwarded, by return of post, direct from his Office, 342, Strand, London, free of any charge, to applications accompanied by Post-office Orders, payable to him, at 282, Strand, for the published price of the Book required. Catalogues will be transmitted free, on application at the Publisher's Office, 342, Strand.

---

**Books Published by W. E. Painter,**  
342, STRAND.

**Nelson's Companion for the Festivals and Fasts of the Church of England ; with Collects and Prayers for each Solemnity.** Abridged, and rendered as a Narrative, by JOHN POYNDE, Esq., from the Original, in the Dialogue Form, of Robert Nelson (both Lay Members of the Society for Promoting Christian Knowledge). One thick vol. 12mo., cloth, 7s.

**Poynder's Literary Extracts from English and other Works ; collected during Half a Century : together with Original Matter.** Alphabetically Arranged by JOHN POYNDE, Esq. Second Series. In one thick 8vo. volume (corresponding with the First Series), 20s.

**Poynder's Second Word to the Laity on the Modification of Popery, commonly called Puseyism.** By JOHN POYNDE, Esq. Demy 12mo., price 6d.

**The Moral Phenomena of Germany.** By THOMAS CARLYLE, Esq., of the Scottish Bar. Contents ; Introduction—Government—Nobility—Society—the Learned—the Church—Conclusion. 18mo. cloth, 4s.

**A Brief Sketch of Human Nature in Innocency.** By the Rev. W. GURDEN MOORE, M.A., Vicar of Ailackby, Lincolnshire. Foolscap 8vo., cloth, 2s. 6d.

*Works Published by W. E. Painter, 342, Strand.*

**Lateinos the Solution of St. John's Enigma**; or a Recapitulation of the Proper Name of the Man which contains the Apocalyptic Number  $\chi\epsilon\varsigma'$ , or 666; showing the Rise, Progress, and Fall of the Papal Kingdoms: together with a Refutation of all other existing Hypotheses on the subject. The whole accompanied by a PICTORIAL HISTORICAL CHART (which may be had separately, price 1s. 6d). By the Rev. R. RABBIT, M.A., Vicar of Thornton, Leicestershire. In one vol. 8vo., cloth, 12s.

**Six Letters on Dr. Todd's Discourses** on the Prophecies relating to Antichrist in the Apocalypse. By E. B. DENISON, M.A. 12mo. cloth, 3s. 6d.

**The Translation; or the Changing** of the Living Saints, and their Deliverance from the Judgments which are Coming on the Earth. By the Rev. JOHN HOOPER, Rector of Albury, Surrey. In demy 8vo., 2s. 6d. Also,

**Hooper's Catholicæ Doctrinæ**; or, a Word in Season. A New and considerably Enlarged Edition. Demy 8vo., cloth, 12s.

**Hooper's Revelation of Jesus Christ**; Minutely Interpreted, and considered in Relation to the Church's Expectation of the Nearness of the Lord's Appearing and Kingdom. Also, AN INTERPRETATION of the WHOLE BOOK of DANIEL; showing its Connection and Analogy with the REVELATION of ST. JOHN. A New Edition. Demy 8vo., cloth, 10s.

**Hooper's Ecclesia**; or the Called according to Christ Jesus. Also, a DISSERTATION on the TIMES and SEASONS. 12mo. cloth, 3s. 6d.

**Hooper's Kingdom of God in its** Present State and Future Manifestation. Demy 8vo., 1s. 4d.; or bound with "The Translation," in cloth, 3s. 6d.

*Works Published by W. E. Painter, 342, Strand.*

**Poems ; by the Rev. John Collinson**, late Incumbent of Lamesley, in the County of Durham 18mo., cloth, 2s. 6d.

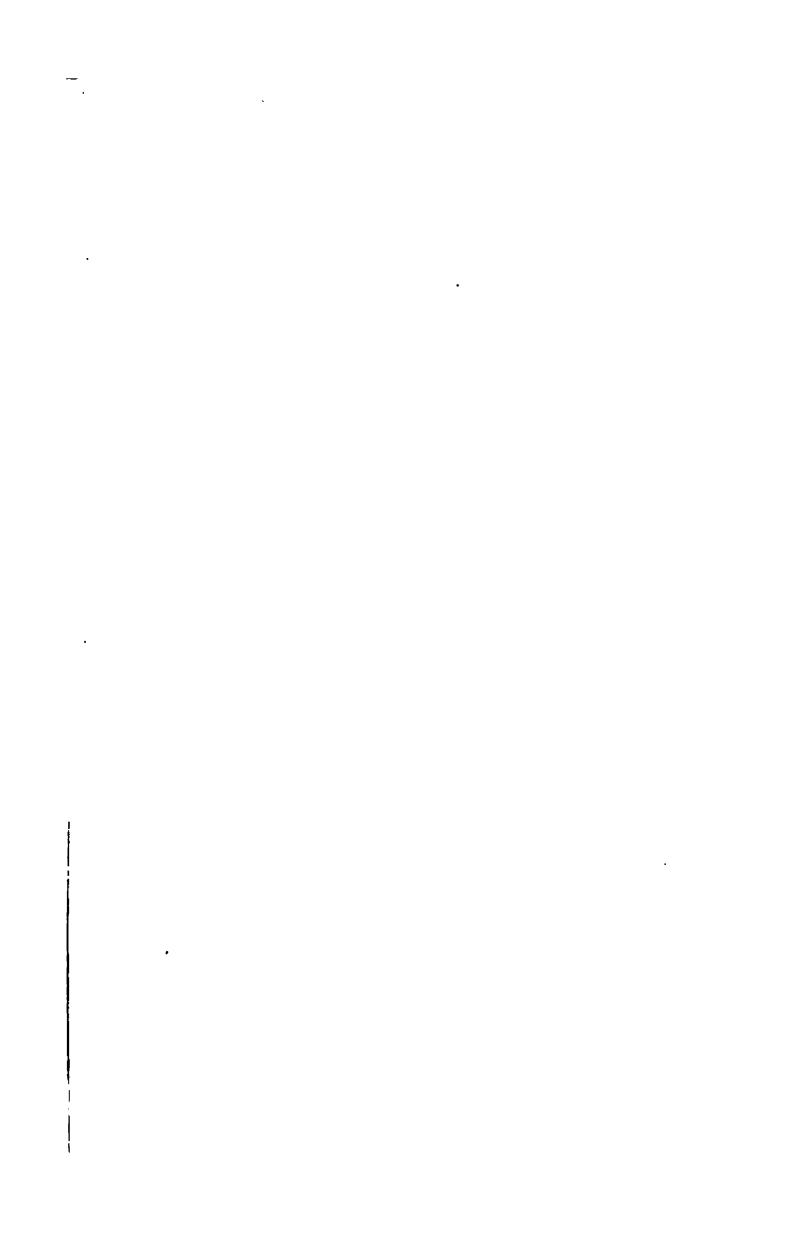
**Psalms and Hymns. A New Selection**, designed for the use of Congregations, Schools, and Families. Royal 32mo. cloth, 2s. (A liberal allowance to Clergymen taking a quantity.)

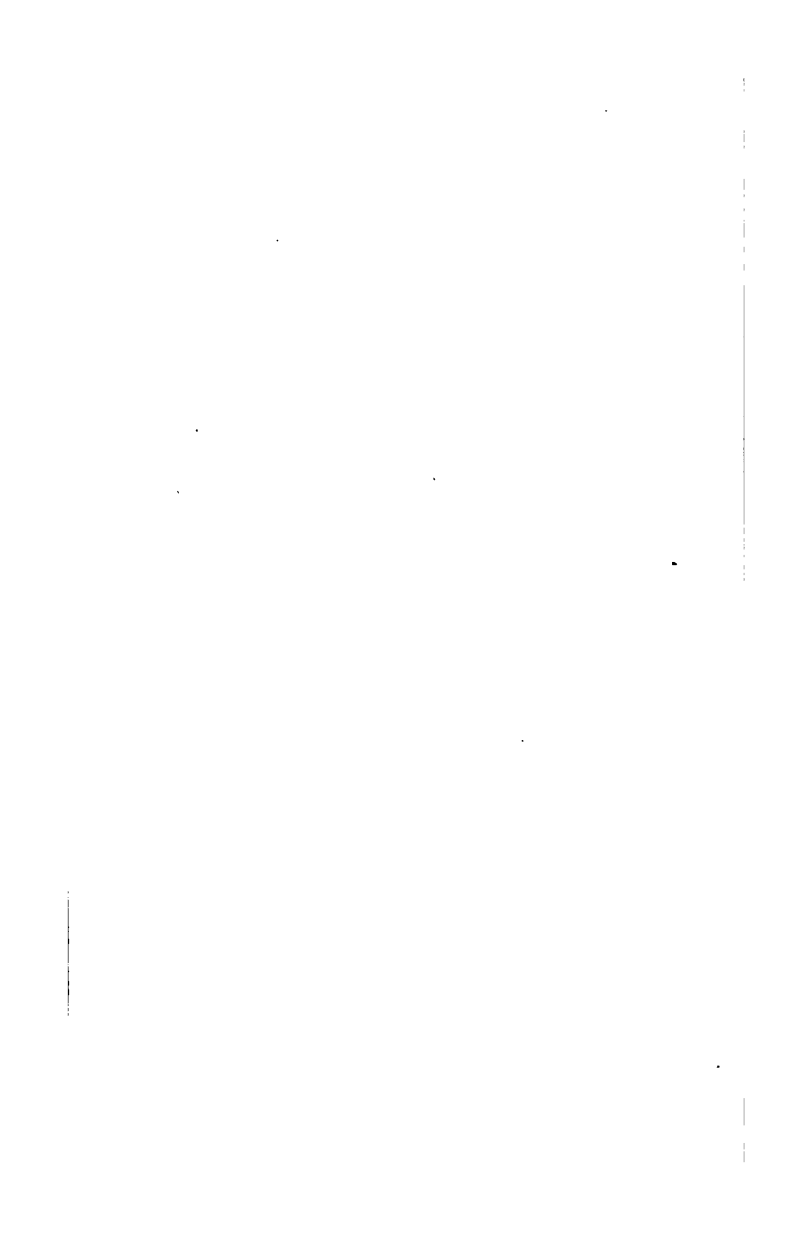
**Questions on Church History, from the Earliest Period to the Present Century.** Addressed particularly to Young Persons. By EMMA M. KING. Demy 18mo., 2s.

**Elements of the British Constitution ; with the grounds on which the Constitution is founded** by the Rev. J. DUFF SCHOMBERG, A.B., Vicar of Polesworth, Warwickshire. A New Edition, demy 12mo., cloth, 8s.

**Girdlestone's Notes on the Apocalypse.** An Enquiry into the MYSTERY of the SEVEN STARS and SEVEN LAMP BRANCHES of the APOCALYPSE ; whether the Seven Epistles to the Seven Angels have a Prophetic Sense, and whether the Sites of the Seven Churches have a Symbolic Signification : Illustrative, the one of the Chronology, the other of the Geography, of the Apocalypse. By the Rev. HENRY GIRDLSTONE, B.A., Rector of Landford, Wilts. Demy 8vo., 2s. 6d.

**The Church of England Quarterly Review.** The principles of *The Church of England Quarterly* are derived from those truths which, based on the oracles of the Lord, are in the keeping of our Apostolical and Episcopal Church. To save the revered Establishment from the subversion meditated by open and covert enemies, many of the most eminent Literary of the day, both Lay and Clerical, have resolved to devote all their energies, and the pages of *The Church of England Quarterly Review* present to the world indubitable evidence of their zeal, ability, and, under God's blessing, their triumph. Published on the First day of January, April, July, and October, 6s.





BOUND BY  
BONE & SON  
76, FLEET STREET,  
LONDON.



